

THE BAPTIST.

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Occurrence and Comment.

The present Pope of Rome was elected by Jesuit intrigue with the conquest of England as the definite aim. Dr. Robertson, the author of a volume, "The Roman Catholic Church in Italy," is responsible for this statement. He has lived in Italy and had opportunities for obtaining information not possessed by many others. Roman Catholic France, so long cursed by the machinations of representatives of the Romish Church, is resorting to drastic measure to secure relief. Italy, and nearly every other European nation, have taken measures to check its aggressiveness in the civil sphere.—Christian Observer.

When the Disciples held their Missionary Convention in St. Louis recently, they held a "communion service" in which "thousands participated." One of their preachers, however, was greatly scandalized, and spoke of their "corrupting and compromising the plan of salvation," and said that they "prostituted" the Lord's Supper. If anything is plainly taught in the New Testament it is that the Lord's Supper is a church ordinance, and has no sort of connection with any "convention." Baptists never think of having the Lord's Supper at any public gathering, and we are surprised at the Disciples' course.—Western Recorder.

The tendency to do a thing acquired by the frequent repetition of that thing. How will that do for a definition of habit? It is probably a Latin word and means, "he has it." Then, like the boy who caught a coon, he wants some one to help him let it loose, since it has him. In illustrating the tenacity of this acquired tendency, especially to evil, a Sunday school lecturer put on the black-board HABIT, and said, if you take away H, you have ABIT left, if you remove A, there is still a BIT; if B is cut off, IT remains; if you take away the I, you have it down to a T. No charge is made to Sunday school teachers for the conveyed help.

Why should a church choir be indifferent hearers of the word? There are noble exceptions, but it is said this is the general rule. Hired, godless professional singers in God's house, who entertain in theatres and vaudevilles, have no interest in worship and care nothing for the sermon; they are in the singing and on the worship for praise and revenue only. In some places some members of the choir, principally

men, read papers, scribble on song books and doze. God's house as well as other buildings need sleepers; it's playfully remarked, but sleepers do their best service when out of sight. It is charged that organists and soloists seldom listen to the sermon with intelligent and substantial interest. Of course there are exceptions. Is this the general rule? If so, why some of these play and sing for Jews and Catholics and Protestants; that their minds may not become the general receptacle for inconsistencies they close them to all appeal. The men of some seem to say, "I have been used to better preaching than this pastor can do; why should I listen?" With some soloists their's is the supreme part of the worship and they need not concern themselves about anything else. Then, some nervous ones give way under the trial and do not recover during the hour of worship. This writer has had but little trial in this direction. Some of his most attentive and sympathetic hearers have been members of the choir. But other pastors and churches are greatly troubled. Let all organists and soloists and singers appreciate the part of the preacher of good listening, and cheerfully make this contribution to reverent and joyous worship.

On Dec. 12 a company of American pilgrims to Rome from Brooklyn presented the Pope with 5,000 a Peter's pence offering from the Brooklyn diocese. The priest of same diocese sent an offering of \$2,000. The Pope thanked them warmly.

Jesus said of himself: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Paul wrote: "I have coveted no man's silver or gold or apparel."

And Peter exhorted: "Feed the flock of God—not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

How great the difference!

Read this description given by an intelligent and trustworthy witness of a Foot Ball Game. Could it be an exact representation of such conflicts and do they tend to such brutality? Is a man only "a bipedal—animal with clothes on," with some humane instinct? Shall parents encourage such brutal and brutalizing games because college boys wish thereby to advertize their College? Read and ponder this extract from an editorial in the Word and the Way—

I was prepared to see a rough contest, but I confess that I was not at all pre-

pared to witness the inhuman, barbarous exhibition of brutality which I did see, and which shocked every nerve in my being. In the main parts of the game the contestants, eleven men on each side, would get down upon their hands and feet as brutes stand, and at a certain signal they would rush together, each endeavoring to literally crush his antagonist.

I saw a man jump as high as he could and throw his weight with all his power on the top of a man's head, who seemed to be standing almost erect. The purpose seemed to be to break his neck. I saw man after man rush with all his power, with shoulders and head against an antagonist, striking about the center of his body, literally doubling him up in a way that no human body can be used without great pain, and apparently without temporary or permanent injury. I saw man after man left prostrate after one of their beastly rushes, apparently unconscious. Restoratives were used, and after a lapse of a few minutes the injured man would be helped to his staggering feet and would enter another fight. I saw a young man receive a great gash upon his head. The blood literally streamed from the ugly wound. After he seemed to regain consciousness his head was bound up and again he entered the fight. Once or twice that ugly gash was broken open, the blood again literally streamed, and again it was bound up, and still he fought on, and the band played, and the people yelled, like wild Indians, and the children waved banners and huzzahed for their respective schools. Even the little girls looked on that bloody butchery with perfect delight. It was a game of foot ball.

I saw some of these poor fellows emerge from the ring. They were bruised and bloody. I saw two companions assisting one who was unable to walk.

During the Corn and Cotton Carnival, which was well attended and quite a success, many of our subscribers and friends were welcome callers at the rooms of THE BAPTIST. We could not give the names of all, and therefore give none. But we were encouraged by looking into their bouyant, happy faces. Many brethren brought their entire families to see us, which we appreciated greatly. They without exception brought words of good cheer about the Baptist cause from their respective places of abode.

The widow of Confederate General D. H. Hill, sister of Mrs. Stonewall Jackson, died on 12th inst., in Raleigh at an advanced age.

Columbia, Miss.

I have read with peculiar interest your comment on Dr. Mullin's statement that returned down 300 ministers this year at the Seminary for the lack of funds. You say: These men should do as men do who choose professions—doctors and lawyers, for example—provide their own expenses either by working for the money or by borrowing it." once believed the same thing; but as I am older—in that experience, perhaps—than you, I have changed my opinion.

Every word is true and good, provided the ministers made the same money after his school days are over, as the doctor and lawyer, for example. Few preachers receive salaries sufficiently large to enable them to pay debts. Many a good preacher groans and struggles under the burden of debt that was incurred during his college and seminary courses, and his usefulness is thereby hampered, and many necessary things left off and his efficiency greatly diminished.

Furthermore, I doubt not that the majority of those men, Dr. Mullin had reference to, were not only poor, but had large families and received small salaries. Yet these men desired to spend a few months in the Seminary that their efficiency might be increased, but they were financially unable to do so.

It is easy for preachers who have always received good salaries, to think all ought to be like them. I have the deepest sympathy for the poor preacher who is struggling with a small salary and I want to do everything in my power to help him. God bless the poor man, who, far away from the luxuries of city, from the praises of the press, toils on in the Master's vineyard. One day this poor, uneducated brother's heart will be made glad when he receives the warmest welcome that heaven can give, and hear the Master say: "Well done, thou good and faithful servant, enter thou in the joy of the Lord."

Sincerely and fraternally,

W. A. HEWITT.

The criticism was not of those who help needy and worthy preachers towards better preparation for their vocation. In a small way, the writer has been doing that for many years. He did shrink from the statement that "300 men under the consciousness of a Divine call unto the ministry of Jesus, seeking the best possible preparation for the heavenly calling, turned away from what seemed to them the best place to get it because some one did not offer to pay their expenses." He did not see how they could do it. Yes, rather than do so, they should have in some way provided their own expenses. Doctors and lawyers "almost starve" for the first two or three years of their practice, and in their poverty return borrowed money. Young preachers have wrought with their own hands to help out a small salary that they might live and keep out of debt, and to return borrowed money which helped them through school. There is difference of opinion on this subject, and room for it.

One's opinion will be colored largely by his own experience and observation. The point in the paragraph criticised, however, was turned, not to good brethren who receive aid, but to those who went away from the best place in their view for instruction because money could not be given them to expenses.

ASSOCIATE EDITOR.

Some Reflections.

The Mississippi Baptist Convention at its session which met at Hattiesburg, made the declaration that more than three fourths of the baptisms in the State came out of the Sunday-schools. Why make this declaration if it is not to try to prove that more than three fourths of the people received into the churches are converted through the instrumentality, or agency of the Sunday-school? Does the convention mean to teach by this statement or declaration that if there were no Sunday-schools there would be a falling off in conversion of more than three fourths? If not, why not attribute to or give the Sunday-schools credit for the conversion of more than three fourths? Does the convention mean to say by that declaration that the gospel as preached by the ministry of Mississippi, is to that extent a failure? And, that the Baptist people must turn their attention to Sunday-schools as the best hope left for the successful work of saving sinners? If it is true that the Divine plan of saving sinners has fallen so far short that the Sunday-schools must have credit for more than three fourths of the conversions, then would it not be wise to abandon the commission with all pulpit administrations and give the Sunday-schools a free hand and open field?

After all, is the declaration true? Let us inquire a little. Has there not been at times in the history of the church of Christ waves of revivals that swept over communities during which large numbers of people were saved where they had no Sunday-schools? And even when Sunday-schools had not been heard of? Who did this, and through what agency? Are there not churches in Mississippi, large numbers of them, that can report great revivals and large additions to their membership before any Sunday-school was organized in them? And are there not some to this day, that have never had a Sunday-school, yet their membership is well kept up and they report at their meetings about as many baptisms as those that have Sunday-schools? I remember a few years ago while Bro. Hatch was Sunday-school Secretary he reported that he visited a church in Mississippi with three hundred and fifty members that had never had a Sunday-school. This had been one of the churches that was pastored by the lamented Norvel Robertson. How did this church, and the others maintain their existence and keep up their membership if the Sunday-school is so essential? I dare say that more than three fourths of the persons baptized into these churches were the children of Baptist parents. And what may we say of those churches that have Sunday-schools? I feel

sure we can say the same thing—more than three fourths baptized are the children of Baptist parents. And we can say the same of all other denominations—except the Catholics. In that case we might say that ninety nine per cent, or more, are born into the church. The truth is that the great bulk of the children join the church that "Mamma" belongs to, Sunday-school or no Sunday-school. And if the Baptists expect ever to baptize many people outside of Baptist families the preachers must preach the truth in all of its fullness that others may be led out of error. But I am digressing.

I have been looking over the minutes of Bogue Chitto Association for the years 1900, 1901, and 1903. I have no other minutes at hand. I find the following:

For 1900. Total churches represented with Sunday-schools 15.
Number of baptisms 103.
Churches without Sunday-school 8.
Number of baptisms 49.
For 1901. Churches with Sunday-schools 17.
Number of baptisms 94.
Churches without Sunday-schools 6.
Number of baptisms 35.
For 1903. Churches with Sunday-schools 21.
Number of baptisms 193.
Churches without Sunday-schools 6.
Number of baptisms 73.

It will be seen from the foregoing that the average baptisms to the church, with Sunday-schools is 7 19-53, and the average baptisms to the church, without Sunday-schools showing a little larger per cent of baptisms than the churches with Sunday-school.

Now can we conscientiously say that if all the churches had Sunday-schools the aggregate of baptisms for the three years in that association would be greater? If there should be any difference it ought to be less. But the truth is there is nothing to be depended on in the declaration referred to. Something is said now and then about the "Sunday-school problem" meaning as I understand how to get churches to establish Sunday-schools.

It seems to me if there is any problem confronting us in connection with the Sunday school, it is how to keep the Sunday-school from getting in between our children and the pulpit. The Sunday-school is being looked upon as the children's church, the parents of the children are beginning to so look at it—and the preached gospel is not suited to the needs of the children (?) hence the Sunday school is the best, and enough for them. I dare say that there are numbers of boys and girls in Mississippi that have passed the years of accountability, who have been in Sunday-school all their lives, and have heard but few gospel sermons. But I must stop here.

J. R. SAMPLE.

FREE TUITION for ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson, Miss.

To One Dollar Baptists.

BRETHREN:—This is our opportunity! Mississippi College needs \$100,000.00 for new buildings and there are 100,000 Baptists in Mississippi who can give \$1.00.

How easily \$100,000.00 could be raised if we would each do our part? How glorious it would be if we would give this amount voluntarily and at once. Why should we one-dollar Baptists wait? Can we afford to miss this opportunity to have a hand in so great a work and a share of the glory at so small a cost to ourselves? Even if we think we cannot give anything, can we not see that it is duty to give at least one dollar no matter what our circumstances may be! And we can do it.

A preacher once said that no man was so poor that he could not give one dollar a year to a good cause, and if any one doubted this let him watch any party he might select and he would be sure to find that that party would spend one dollar unnecessarily, if not foolishly, in the course of a year. A conscientious hearer decided to watch a very poor widow to prove that the preacher was mistaken. Before the year was out she gave a party which cost more than one dollar, and the observer was forced to agree with the preacher.

Brother, sister, let us send Dr. Lowrey a dollar for the buildings now. If we have to do without something we think we cannot do without let us do it anyway. I believe that gifts, though small, given this way, will be well pleasing unto God. While we are sending our money why cannot we mention the fact to some good old or busy brother or sister who would be glad to hand us their dollar but would never take the trouble to send it themselves, and send it all together?

Also if we expect Dr. Lowrey to send us a receipt for a small remittance, let us enclose a self-addressed postal card, or else state that no receipt is desired. Think of what it would cost to acknowledge the receipt of one hundred thousand single dollars? If we can trust him with our sons, cannot we trust him with our dollars?

Let us not wait for Dr. Lowrey nor for our pastors to ask for this money, but let us give it give ourselves.

A ONE-DOLLAR BAPTIST.

Matters in Meridian.

There have been some changes in Baptist matters in Meridian quite recently. Forty-first avenue church has changed its pastor. Bro. D. W. Bosdell has resigned, after four years of active and efficient service, and goes to Kentwood, East Louisiana. His success here has been remarkable; the church having about doubled its membership; paid off its debt on the house of worship, and purchased a pastor's home—it never has failed to pay any of its pastor's salaries. It is needless to say that Bro. Bosdell was very greatly beloved and his resignation regretted. Bro. W. S. Culpepper, who supplied the church when known as Calvary, before its removal west, has accepted the pastoral charge again.

The Highland church goes into active operation again. There has been a flourishing Sunday-school kept up for a year past, with occasional preaching by Bro. Bosdell in the afternoon. After the first of January, we are to have regular services both morning and at night, twice a month until we can do better. Bro. E. W. Spencer accepted the pastorate and moves to the field. He will supply other pulpits the remainder of his time, at least for the present. Our outlook is very bright—the membership having already been increased three fold, including one baptized, though only housekeeping barely two months.

Seventh Avenue Church, it seems, has called Bro. E. W. Spencer, Pastor Covington having declined to continue his work. It needs development; Miss Mollie Lumley has been the life of the church, and has been able to secure able assistants. The church is about one hundred strong, numerically, has a good Sunday-school and a B. Y. P. U. of some activity. South Side is progressing well with its neat house and live pastor, Rev. W. A. Roper. Fifteenth ave., retains Pastor Johnson, who ministers to a devoted people. Pastor Elliott is still carrying Emanuel to the front in activity and faith. In the First Church, Pastor Venable is planning to develop his young people.

Our suburban churches, Oak Grove and Poplar Springs are prospering, but the latter will need help; being in the vicinity of the Beeson colleges, and not strong enough to support full services. Counting these, we have nine white Baptist churches that practically belong to Meridian. Meanwhile, our city is growing rapidly; yet it cannot meet the demand for residences—notwithstanding the rush of buildings.

L. A. DUNCAN.

Acceptance of Resignation.

Rev. W. E. Ellis, our beloved Pastor:—

We, as a committee, have been appointed to reply to the tender of your resignation. As has already been signified, briefly, by the church in conference, we accept the same to take effect Jan. 1, granting you an immediate relief of absence till that time.

Nothing but the sternest sense of a clearly defined duty enables us to do this. We find our heart strings so entangled about you and yours, that the breaking asunder causes pain unspeakable. You have been with us barely two years; but "time is measured by heart throbs and not by figures on the dial," and there have been circumstances which link you irrevocably to us for all coming years.

In that time you have married our children, buried our dead and ministered unto our loved ones as they lay on beds of affliction. You have in deed and in truth been with us as one of us in every joy and sorrow it has been our lot to know, and at all times we have felt that you have done and said just the longed for, needful thing.

As to the cause of your leaving us, we

are silent, because you have taught us that "He doeth all things well." We hear with you the voice of the loving Master: "What I do thou knowest not now, but thou shalt know hereafter."

We would, in all tenderness and love, remind you that "he also serves who only stands and waits," and this in the Providence of God seems to be your waiting time.

When you have served it faithfully, as we know you will, judging by your faithfulness during your serving time, we are trusting that in a congenial climate others will be blessed by your ministrations, even as we have been.

Our hearts bleed as we say it—but go and prepare for that people and that time. We feel you will prove to them the blessing and the benediction you have to us. God bless you, our Pastor.

J. M. DAMPEER,
MISS FLORENCE TILLMAN,
J. W. DAY,

Committee.

Crystal Springs.

East McComb City.

I have just begun a series of studies with my people on the book of Romans. I take a chapter at a time and announce it a week ahead and request the people to study it for the next week.

I read the lesson then at my prayer-meeting services every Wednesday night and explain it as I read it, allowing any one who feels like it to ask any questions on the lesson.

I find that this work is working nicely and really think it a good plan. My people are behind on the great doctrines and I have fallen on this plan to reach them and indoctrinate them. I realize the profoundest gravity of this work and sincerely beg your prayers for me while I am trying to establish my people in the truth. You are getting along nicely with our good paper. May God bless you and hold you up while you labor so faithfully. My work for next year is the East Side Church for half time and Union Hall, Lincoln County, and old Holmesville, Pike County. Pray for me.

Fraternally,

J. B. QUIN.

McComb City, Miss.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

To the Baptist Ministers of Southeast Mississippi.

Dear Brethren:—Prof. W. I. McGlothlin, one of the ablest instructors in our Southern Baptist Theological Seminary is to hold a Bible Institute in Hattiesburg, commencing on Monday after the 3d Sunday in January, 1905. This Institute is to be given for our benefit. Some ministers who have had a good education will wish to attend to be polished up, and broadened and inspired by a fresh study of God's word under a master instructor. Other brethren who have not had great educational advantages will appreciate its value to them. Some cannot go to the Seminary, so the Theological Seminary, in this shape, proposes to come to you, to your doors.

A Sunday School Institute will be held in connection with it. The Bible Institute will occupy two sessions each day and the Sunday School Institute one. Brother J. E. Byrd, our State Sunday School Secretary, and Bro. L. P. Leavell, of the Sunday School Board of the Southern Baptist Convention will have charge of the Sunday School Institute. The Lebanon Association decided to hold a Sunday School Institute at some time and place agreed on by its Executive Board. We have agreed upon the above. But this invitation is also to Sunday School teachers, deacons and Bible students outside of the association.

The Bible Institute is to hold its first session Monday afternoon. It will run 5 days, allowing the brethren time to get to their appointments for Sunday. On account of the number expected and the length of time the Institute will run, we will not be able to give free entertainment; but if you will write to me and indicate the kind of quarters you would like to have we will arrange board on reasonable terms. Railroad fare and board will be a very small expense for the privilege of having the instruction of these three of the Lord's workers for a week. This is a rare privilege offered to ministers who wish to learn more of God's word, and to broaden their usefulness.

I will try to serve any who may wish it. We will try to look after your comfort and convenience while you are with us.

Yours for service,

I. P. TROTTER.

Hattiesburg, Miss.

Will the pastors in Southeast Mississippi announce this Bible and Sunday School Institute from their pulpits and urge the workers in their churches to attend?

I. P. T.

Concerning the Rev. Ezekiel Smoker.

Dear Baptist: I want to tell you of a little experience which I had recently. The other evening about dark, the Rev. Ezekiel Smoker dropped in on us. We were not looking for him, nor thinking of him, nor caring about him particularly, but that only made his visit the more interesting. Supper was soon ready, and so also was Bro. Smoker. After supper I had sundry duties to perform before going in for the

night, so I took Bro. Smoker into the sitting room where was a good fire, gave him the daily paper, and asked him to excuse me for a few minutes. A half hour later I returned and found Bro. Smoker in a great service. The backward part of his anatomy was hanging to the forward part of a rocking chair, his elbows rested upon his knees, his hands were wide spread with palms turned towards the fire, his shins were nearly touching the grate bars, and the children were standing around in perfect amazement, while the whole scene was enveloped in thick clouds of smoke. A tar-kiln, in full blast, could not have beaten it. I hurried the children out and sent them off to bed, and then sat down to engage the reverend gentleman in conversation. I y lled through the smoke that the price of cotton had dropped terribly, whereupon my honored guest drew his pipe stem from his mouth and took a crack at the grate with a sluice of spittle (which perceptibly diminished the force of the fire, and brought on a tremendous spitting and frying, and sent an odor through the room which taxed my olfactory to their utmost, but which seemed superlatively gratifying to Bro. Smoker) and said: "Yes, terribly." Then about three inches of his pipe stem slipped back into his oral cavity; and a series of growling sounds ensued, at the termination of which came wads and bundles of smoke, far more stifling than ever. My eyes dripped from all four corners, and I was siezed with an alarming case of asthma, but I at length managed to sneeze through a ball of smoke the fact that Port Arthur held out surprisingly, when out came the pipe stem and again the sluice of spittle, with a still more damaging effect upon the fire, and the atmosphere of the room, and then came the appreciative reply, "Yes, surprisingly." At this I bolted for fresh air and when I returned Bro. Smoker was hammering the grate with his pipe to an accompaniment of coughs and snorts, and presently succeeded in hammering out a wad of begummed tobacco which fell on the hearth and smoked some on its own account, while Bro. Smoker scooped his hand into the side pocket of his coat for a fresh supply of the "weed," and in another half minute the room was again filled with stocks and banks of smoke. My nose ran a jolly gumbo, and my eyes became artesian wells. I felt around and finally located the door, and as I went out I howled through tons of smoke, that I would be in again at six o'clock in the morning to make him a fire. I came back at the time appointed, and Bro. Smoker was snoring like forty cats on the back yard fence at midnight, and the room smelled like three acres of skunk skins had been burnt in it. But that is not the worst of it, my little girl said to me, "Papa, you always said it was wrong to smoke, but I reckon it isn't for Bro. Smoker is a preacher and he smokes. Preachers don't do wrong things do they papa?" I didn't know what to say in reply to this question. I got mad and went out to the wood pile and chopped wood for an hour.

It is wrong to smoke. I know it is. I hate to be put to the necessity of it, but if it takes it, I will tell my children that smoking preachers are unworthy of their confidence. I mean, with the help of God, to keep tobacco away from my children, and, if the preachers will not help me in this I will go it alone. O dear preacher, you smoking, thinking preacher, for God's sake help me save my children from the tobacco habit! I look to you for help. My children are dependent upon you for spiritual guidance. If you will not quit this nasty, defiling habit, please leave the country or die. Don't let my children stumble into hell over your nastiness!

Yours for decency.

SIMON CLEALINESS.

Christian Bower, Miss., Dec. 15, 1904.

Elijah.

Elijah was the grandest and most romantic character that Israel ever produced. He was a Tishbite, an inhabitant of Gilead. This is all we can find in the Scriptures to let us know of his parentage and his locality, and of his appearance as he stood before Ahab, 910 years before Christ; with the suddenness of motion, to this day characteristic of the Bedonian from his native hills, we can perhaps realize something from the accounts given in the sacred narrative.

His chief characteristic was his hair, long and thick, hanging down his back. His ordinary clothing consisted of a girdle of skin around his loins which he tightened when about to move quickly—(I Kings 10:46). But in addition to this he occasionally wore the mantle, which was a cape of sheepskin, which has supplied us with one of our most familiar figures of speech. The first act of his life, which we may call of most startling descriptions, was when he appeared before Ahab, prophesying of a three years drought in Israel, and proclaiming the vengeance of Jehovah for the apostasy of the king. Compelled to flee from the vengeance of the king, or more probably from the queen, he was directed by Jehovah to the brook Cherith. There in the torrent bed he remained supported in the miraculous manner with which we are all familiar, till the failure of the brook obliged him to forsake it. His next refuge was at Zarephath. Here in the house of the widow woman Elijah performed the miracles of prolonging the oil and the meal and restored the son of the widow to life after apparent death. In this retreat an interval of more than two years had elapsed. The drought continued, and at last the horrors of famine caused the failures of the crops, and Elijah again appeared before Ahab, with the servants of Jehovah and single attendant on one hand, and the 850 prophets of Baal on the other, and the descending fire of Jehovah consumed both the sacrifice and the altar of Elijah. The rising of the storm caused him to cross over the plains to Jezreel, and Jezebel vows vengeance against him and he again takes refuge in flight to the wilderness, where he was miraculously fed, and goes forward in the

strength of that food a journey of forty days to the mouth of Horeb where he found refuge in a cave and witnessed a remarkable vision of Jehovah. Here he receives the divine communication and sets forth in search of Elisha, whom he found plowing in a field and anointed him as his successor. For a time nothing is heard of Elijah, and Ahab and Jezebel no doubt believed they had seen the last of him. But after the murder of Naboth, Elijah, who had received an intimation from Jehovah, of what was going on, again suddenly appeared before the king, and there follows Elijah's fearful denunciation of Ahab and Jezebel. A space of three or four years elapsed before we can again catch a glimpse of Elijah. But he suddenly appeared upon the path of the messengers and without preface or inquiry utters his message of death and again rapidly disappears. The King sends two bands of soldiers to seize him, and they are consumed with fire. But finally Elijah goes down and delivers to Ahaziah's face the message of death, and shortly after this sends a message to Jehoram, denouncing his evil doings and predicting his death. It was at Gilgal, probably on the western edge of the hill of Ephraim, that Elijah received the divine intimation that his departure was at hand. He was at this time with Elisha, who seemed now to have become his constant companion and who would not consent to leave him. And it came to pass that as they still went on and talked that behold a chariot of fire and horses of fire came and parted them both asunder and Elijah went up by a whirlwind into heaven. B. C. 896. Fifty men of the sons of the prophets ascended the abrupt heights behind the town and witnessed the scene, and they believed and prophesied that Elijah would again appear for the relief and restoration of his country.

LOUISE BRELAND.

Anner, Miss.

Shall Mr. Smoot, Senator elect from Utah, retain his seat in the United States Congress? That question is now before the senate committee on privileges. Mr. Wallis, a Mormon from Salt Lake, testified that before marriage it was necessary to take the endowment, and those who participated in it were sworn not to reveal anything they saw or heard on pain of mutilation of the person, and to agree to the conditions laid down by the priests. These are the penalties agreed to:

"That the throat be cut from ear to ear and the tongue be torn out."

"That the breast be cut asunder and the heart and vitals be torn from the body."

"That the body be cut asunder at the middle and the bowels cut out."

"That if desired we will give all we possess to the support of the church."

These people are citizens of the United States, and Mormon Elders seek to make converts in every state of the Union to such principles and practices. Since the election is over, and the Republican party feels established, Congress may do something with this cancer on the body politic.

B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

STATE ORGANIZATION.

President—Arthur Flake, Winona.
Secretary—L. P. Leavell, Jackson.
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Any pastor or brother desiring help in organizing a Union or any information regarding the work and methods of the Union should address the District Vice President living nearest him.

The Christmas number of Service is a Gem. It is sparkling with good things for young and old.

One of the brethren at the B. Y. P. U. Convention remarked that we could use a whole snow storm of such "Flakes" as our president.

What about this?

Arrangements are completed for a grand, enthusiastic B. Y. P. U. Rally at the Twenty second and Walnut st. church on Saturday night, December 31st. This will be a combination meeting and a watch night service. Seven different societies will participate from eight to ten o'clock, after which there will be a half hour's intermission in which to get acquainted; then from 10:30 to 12 midnight, the regular watch services. The main theme for discussion by the several Unions is "Consecration." The visitors may go home at ten, but it is expected they will stay till the new year comes in as care on all lines will run till after midnight and they will have no trouble in getting home. As this will close the rallies for this year it is expected that each church will be largely represented—Baptist Argus.

B. Y. P. U. work in Virginia is manifesting much life. Virginia for a time was in the very forefront in young people's work, but of late she seems to have allowed some Southern States to outstrip her. But plans have now been laid for a vigorous campaign. A field secretary is to be employed, a summer assembly to be had next year, and a B. Y. P. U. department to be opened in the Religious Herald.

One who has had much experience in young people's work has named the following indispensable conditions to the cr-

ganization of a successful young people's society:

First. It is important that the pastor lay the matter upon his heart.

Second. It is important that the church, in great wisdom, really give practical sympathy to the movement.

Third. It is important that the young people be impressed with the fact that it is really desired that they go into the organization.

Fourth. It is important that the new members of the local society be early and fully impressed with the thought that they are not going into an organization separate from the church; but as members of under the direction of, and in connection with the church, they are organizing among themselves to prepare better for the regular work of the church in every department of its labors.

Fifth. It is important that a high keynote be struck in the matter of equipping the society with the best possible helps for the conduct of its work.—Texas Baptist Standard.

The B. Y. P. U. is no longer an experiment. It has been tried and tested and found up to the standard.

Where the church encourages the Union the results show more progress in the church. The general work of the young people is better. More workers are to be had to assist the pastor. Elisha's are trained to receive and wear the mantles of the Elijahs who pass to their reward.

The religious natures of the young folks are made more sociable and their social natures more religious. Educated, trained, vigorous Christian minds and active, useful lives, "loyal to Christ in all things and at all times," are the attainable results of the B. Y. P. U. in the State.—Baptist Courier.

Helps on the Sunday-school Lesson for 1905.

We will have in our book rooms by Dec. 25th, a large supply of the best helps on the Sunday school Lessons for 1905, in the way of Peloubet's Select Notes, Torrey's Brief Notes and Coon's Brief Notes. Please let your orders come right along. Every Superintendent and teacher ought to secure at once a copy of Peloubet's Notes. They are the best extant. We deliver these for \$1.10 a copy. Do not wait, but get one now, and have it to start the year with. If any one should wish a copy of 1903 or 1904, we can furnish a few at 50 cents per copy. If you need other helps on the Sunday-school work, write us for our catalogue. Doubtless you will find listed in that any Sunday-school work you may need.

THE BAPTIST acknowledges an invitation to the marriage of Miss Jennie Ruth Parnell to Mr. Lowrey Rudisill Powell, on Wednesday morning Dec. 28th, 1904, at 9:30 at Sardas, Mississippi. On Jan. 1, the young couple will be at their home in Tylertown, Mississippi. THE BAPTIST extends hearty good wishes to Miss Ruth, so worthy in every way.

Sunday School Lesson.

BY R. A. KIMBROUGH.

December 25, 1904.

The Prince of Peace.

Isaiah 9:1-7.

Motto Text: "His name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace." Isaiah 9:6.

The text for this lesson is a prophecy given by Isaiah about 734 B. C. at Jerusalem. This was during the wicked reign of Ahaz. The northern kingdom was waging war against Ahaz. Both kingdoms were very sinful. The judgments of God were being announced because of sin. At the same time God promised good to the faithful, the remnant. The greatest blessing to men is Christ, and this lesson is a promise of his coming. Isaiah was given a picture of his coming and he gave it to the people. We must remember that this was over 700 years before he did come. The Messiah's coming was the hope of the nation. The object of his coming was far greater than the people grasped. Isaiah saw him as the suffering servant of God, and in the 53d chapter we have a prophecy of his suffering which reads as though it was written after he came and suffered. This prophet saw him as the Savior of the Gentiles as well as of the Jews. The prophecy of his coming given in this lesson is perhaps the clearest up to that time. Who but Christ can come up to the measure of the 6th verse, the motto text?

NOTES ON THE TEXT.

1. The promise of Christ—1:5. "Nevertheless the dimness shall not be such as was in her vexation," etc. The preceding chapter closes with a picture of despair. The sin of the nation had brought judgment against her. Idolatry under the various forms of heathen worship had destroyed true worship and the people were in spiritual darkness, and their nation on the verge of destruction by the Assyrian army. But here is a prophecy of hope. The dimness or gloom, shall be scattered and shall not be like the present vexation. This vexation, at first light on Zebulun and Naphtali, then more grievous, has reference to their sore invasion by the Assyrians. These being border tribes suffered more by invasion than the rest. We find the second verses of this chapter quoted in Matthew's gospel, 4:14-16, as fulfilled in Jesus. So he was the light which was to scatter the gloom here spoken of. "The people that walked in darkness have seen a great light." There is what may be called a minor fulfillment of this in the fact that Judah was not at that time destroyed, although threatened. Her immediate foes, Israel and Syria, were taken away by Assyria. Then 200 years later the return from Babylonian captivity may be a partial fulfillment of this. But the greater fulfillment is in Jesus. "The Sun of Right-

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cousness rising with healing in his wings," the one who said, "I am the light of the world." "In him was life and the life was the light of men." That was the true Light which lighteth every man that cometh into the world. Verse 3 tells of the increase of the nation and doubtless refers to the great number of Christ's followers. Then joy shall increase, too, "and not increase the joy" is better translated in the revised version by omitting the negative, so reading, "thou hast increased their joy." The joy of harvest and dividing the spoils of victory is a representation of great joy and favors the revised version translation named above. The Messiah brings joy. The burden and oppression of sin are taken away by Christ, "as in the day of Midian," has reference to the complete victory of Gideon's band of 300 over the Midianites, and is used here to illustrate the victory of the Savior. Verse 5 seems to teach that war is no part of Messiah's service, but that it shall be done away with, "burning and fuel of fire" symbolizing the doing away with war. The Prince of Peace has no place for war.

2. Manner of his coming and kingdom. 6, 7. Verse 6 tells of the coming. Isaiah tells in 7:14 of the birth of a child whose name is Immanuel. Matthew quotes the same in 1:23 as a fulfillment of that prophecy. Here we have the statement, "for unto us a child is born." Read Luke 2:1-20 for the fulfillment in detail. "And the government shall be upon his shoulder." He shall be "the King of Kings and Lord of Lords." He shall rule over all. He establishes his kingdom and rules the same. "His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." No human being can meet the requirements of these verses. It requires a divine one to meet them. The angel said, "thou shalt call his name Jesus for he shall save his people from their sins," Jesus meaning Savior. So with these names. They are to portray in a measure the character of the one to whom they apply. We see in the names some characteristics of Jesus. Wonderful. He is so in his nature, being both God and man, in his love, his mission, his life, his death, his resurrection and ascension, and in his intercession for us. None so wonderful as he. Counsellor. He is wise. He is able to counsel. He will plead our case before God. He will not lose a case. He stands for and defends those who trust him. He will plead against those who do not trust him and they will be forever lost. He says, "ye will not come unto me that ye might have life." The Hebrew text will allow the two names, wonderful and counsellor to be translated as one name, wonderful counsellor.—The mighty God. Christ is God manifest in the flesh. He is the God-man. "God was in Christ reconciling the world unto himself." II Cor. 5:19. "And the Word was made flesh and dwelt among us." John 1:14. Jesus is divine, so is able to save. The everlasting Father. He sustains a close relation to us. He has compassion on us. "As a

father pitieth" so does he. This relation brings him close to us. The Prince of Peace. His kingdom is one of peace. He brings peace to all his subjects. He rules in peace and with love. Anger and strife have no place with him. This Prince is our ruler for all eternity. The last verse of the lesson is descriptive of his kingdom. It shall be one of increase, peace and endless duration. It shall be one ordered and established with judgement and justice forever. "Upon the throne of David," because Jesus is of the house of David, a descendant of David. So the promise to David is fulfilled. "The zeal of the Lord of hosts will perform this." The time came and he came, suffered, died, rose again, ascended, and will come again to receive his own. Are you one of his subjects? Does the Prince of Peace rule your heart?

From Texas.

DEAR BROTHER:

Compelled by continued bad health to leave our work and our state, we are again in South-west Texas. We did not want to come, but rebelled not at the chastening of God. His providences are past finding out, but he is wise and good. We loved our native state with a passionate love; our parents are there, our friends are there. But no joy thrills our souls more than to feel that God is in it. Our work was with a church to which few are comparable. God bless them. They are among the salt of the earth. Their goodness to a sick pastor and wife has spread a halo of brightness over our path and scattered sunshine in many a dark moment. Their prayers for us were sweeter than a morning's zephyr and richer by far than a field of gems. May their reward come and come speedily. God must and will give it, we cannot. We wept together when the separation came, and that shower of tears will ever be like rain-drops to a thirsty soil, bringing bud and blossom and fruit. In the sparkle of these tear-drops, as memory shall call it up, we shall catch the gleam of brighter hope. We must get well, our friends wish it so, and are praying for it. May be God can use us still in his great field white unto the harvest. The world and God's affairs in it can move on gloriously without us, but young in years, we ourselves will miss much of the sweetness of service if our voice must soon be hushed. In this splendid climate our hopes are bright for recovery. While making a struggle to regain health we shall also endeavor to "let our light so shine." Any place on earth is worthy our best efforts and in this south-west county is a wide open door. God can use us even here to his own glory. When we think of the many who are interested in our recovery and are praying for it our hearts go out in gratitude to God. 'Tis a glorious thought that when no joy can be had because of sorrows that appall us and sweep over us in triumphant insolence we can still sing with rapt delight,

"Safe in the arms of Jesus,
Safe on his gentle breast,
There by his love o'ershaded
Sweetly my soul shall rest."

—W. E. ELLIS.

1904.

Beams From Other Lamps.

Peace in God.

(F. W. Robertson.)

The peace of him that has lived near to God is like the quiet, steady lustre of the lighthouse lamp, startling no one, ever to be found when wanted, casting the same mild ray through the long night across the maddest billows that curl their crest around the rock on which it stands.

Conscious Effort.

(Thoreau.)

I know of no more encouraging fact than the unquestionable ability of a man to elevate his life by a conscious endeavor. It is something to be able to paint a particular picture or to carve a statue, and so make a few objects beautiful; but it is far more glorious to carve and paint the very atmosphere and medium through which we look, which morally we can do.

The First Thing.

(J. B. Gambrell.)

We may properly pray for spiritual vision. We need to see spiritual things. We need to get a wide view of the "wasting fields of the world." Prayer will bring us into holy communion with Christ if we really pray. And being in fellowship with Jesus, we feel as he does, and do as he commands. This is primary in all our service.

All That We Need.

(Frank W. Gunsaulus.)

Do not try to have a theory of God, a philosophy of God. This little flower knows enough of the sunshine to get all it needs. All we need to do is to let God into us by welcoming Jesus as the flower lets the sun into itself by drinking in and assimilating the sunshine. This is eternal life, not the life on and on, but to live now and always in God's eternity.

The Conditions of Life.

(Phillips Brooks.)

Delight, enthusiasm, hope, content—these are the true conditions of a Christian life, just as the song is the true condition of the bird, or the color of the rose. But just as the bird is still a bird, although it cannot sing, and the rose is still a rose, although its bright red grows dull and faded in some dark, close room where it is compelled to grow—so the Christian is a Christian still, even although his soul is dark with doubt, and he goes staggering on, fearing every moment that he will fall, never daring to look up and hope.

The Grace of Silence.

(Dr. Caylor.)

This grace of silence under trial is one of the more rare and difficult graces; but it is one of the most pleasing to God, and most conducive to strength and beauty of Christian character. None of us loves to suffer,

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and we all shudder at the sight of the probe or the amputation knife. But when the infinite Love is engaged in cutting out a selfish lust or setting off a diseased limb, our duty is to submit. "Keep still, my friend," says the surgeon to the patient in the hospital; "for restlessness may produce false cuts and aggravate the process." If the brave fellow is wise, he will say: "Doctor, go as deep as you choose; only be sure to fetch out the bullet." Ah! the battlefield often requires less courage than the hospital! The onset of service, with drums beating and bugles sounding, does not so test the mettle of our graces as to be thrown down wounded, or to be commanded to lie still and suffer. To shout a battle cry at the mouth of the cannon is easier than to put our hands on our mouths and be silent because "God did it." If he is silent as to explanations of trying providences, let us be silent in our filial submission. God knows what is best for us; that is enough.

God Cares for Each Life.

(N. D. Hillis.)

Happy is the man who feels that God cares for him, that he journeys forward under divine conviction that his father is regent of universal wisdom and represents the whole commonwealth of love, who is all nature, and who commands all nature to serve his child. Such a man is weaponed against every enemy and is invincible.

He dwells in the very realm of restfulness. He abides far above all fear, as eagles above the arrow's flight. He who ever carries with him this sense of God's loving providence is fitted to pass through fire, through flood, through all the thunder of life's battle. He has in himself the pledge of victory in the midst of things unvictorious, conquers midst things low, things hard, things strifeful.

God cares for you—then you cannot be too rich, for riches make you the almoner of divine bounty; and you cannot be too poor, for the whole realm of love is thine. God cares for you—then you cannot live too long, and you cannot die too soon, for heaven ever lies all about you. God cares for man—then from every storm there is a harbor in the eternal heart and a place of refuge within the everlasting arms.

God cares for you—therefore thou shalt see his angels sitting at the door of the sepulchre dugged in thy life garden.

Because he cares for you, the whole kingdom of love yearns and waits for your home coming. Therefore, every day reach up and shake down the bough of infinite bounty and fruitfulness. Let every thought and feeling sing as an Aeolian harp gives music to every wandering wind. Put away care and anxiety, and cast out all fevered fears. Joy and song betoken royal kinship. He who bears commission from royalty wears not sackcloth, unless he has fallen among robbers.

The insignia of royal commission are royal apparel, kindly equipment, abundant treasure. Because thou art the child of providence, thou shouldst be the child of hope and trust. God careth for you—

therefore live a trustful tranquil, God-centered life, meeting storm and calm, adversity with fortitude, defeat with faith, death with hope of immortal life.

God's Way.

(Henry VanDyke.)

Self is the only prison that can ever bind the soul.
Love is the only angel who can bid the gates unroll;
And, when he comes to call thee, arise and follow fast;
His way may lie through darkness, but it leads to light at last.

Columbia Street Church, Hattiesburg.

After one more out of town appointment our Columbia Street Church of Hattiesburg, takes her place among the full-time churches. We are one year old, have paid off nearly all our debts with some outside aid. We have property worth \$2,500.00. We have sixty-four members. Our congregations increase all the time; Sunday school good; our prayer meetings as good as I ever knew; Ladies Aid Society and the B. Y. P. U. are doing well. Our contributions to missions have averaged \$1 per capita.

When the Yazoo City church building was presented at the convention, we somewhat fearfully pledged our church for \$25, definitely, and possibly \$50. My Brother W. J. D. came last week and preached for us Sunday night. At the close of the service I presented the Yazoo church building, to which appeal the little church with about one-half of our members present readily responded with \$63.21.

Hopefully,

M. J. DERRICK.

A Hot Poker.

It now turns out that Russia charges responsibility for their awful war upon the missionaries of the United States of America, who they say have in conspiracy with the home government worked up a spirit of American independence in China and Japan. Well, anyway Russia has gotten hold of the hot end of the poker, and wants some excuse for laying it down. It would seem to be well if there were a federal law on our national statute book requiring everybody to attend to his own business. Then Mr. Roosevelt might be induced to let the Japs and Russes alone to tug out their little scrap. The Japs are too far off and the Russes too hard-headed as well as hard hearted to be of any use to this country under any conditions. Our people have not forgotten Russia's menace back in the sixties, and are more than quite willing for her to fight it out to "the bitter end," as we had to do on her account, even if there be nothing left upon her bleak old steppes but a little spot of "bear's grease." We doubt not that God's hand is in it all, and in any event there will be a great enlargement of religious liberty principle, and the open door for the gospel of salvation.

J. A. H.

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H. F. SPROLES, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper, only, and in ink.

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Editorial.

Humble Life Glorified.

December 25! This may not be the date of Christ's birth. We are concerned now more about the event than the time of its occurrence. Because the thoughts of many are turned towards it we desire to impress a few lessons which this unique birth and wonderful life teach.

Christ, the Eternal, Personal, Divine Word of God, who was in the beginning, and therefore before all creation and not a part of it, became flesh and dwelt among men, not merely in a human body, but in human nature, and glorified every state and experience of this earthly life through which he passed.

By the manner of his entrance into the world Christ dignified infancy. He hallowed the bond which binds the mother to her new-born child. The Son of God humbled himself to become man. He could have assumed human nature in its manhood form. Like the first Adam, the second Adam could have stood forth at first as a man without any childhood, youth, or young manhood. Why did he become an infant and pass through the different stages of life if it were not to hallow all these? He has glorified all humanities, the earliest and middle as well as the last. If the tomb has been hallowed by Christ's having lain there, why not also the cradle? Why not all the stages of life through which he passed? The glorified Son of man must look down with infinite and tender love upon the mother, even the humble peasant, as she bends with the beams of heaven in her smile over her babe.

By his humble birth Christ lifted honest, industrious poverty above all reproach

and honored it. It may be a misfortune to be poor, but it is not a crime. Of all who have been born into the world only Christ could choose the condition in which he should appear. The circumstances of his nativity and earthly life were according to his will. The difference between our highest and lowest, between a chamber in a palace and a manger in a stable, could have been but slight with him. The distance between man's best and worst was very short to him who came from heaven to earth. Yet he chose to be born in a stable and to be laid in a manger. And his earthly surroundings were in keeping with his humble birth. For thirty years he lived with a carpenter and worked with him. For three and a half years he was houseless and homeless. His wants were supplied by the generosity of others. "The foxes have holes, and the birds of the air have nests, but the Son of Man hath no where to lay his head," he said to a half-hearted man who would become his disciple. The birth and the life of the Son of God have lifted poverty from all disgrace. He has lifted it into honor and glory. The honest, toiling laboring man is certainly in this respect in the line of Christly succession. The family at Nazareth were not indolent. Heaven places no honor on poverty born of indolence. The annunciation of angels was made to humble and industrious men who were engaged in honest toil. The masses now struggle with the trials of poverty and bend under burdens. Let no poor, honest laboring man be ashamed! Let no one despise him. Jesus glorified the humble toiling poor.

Christmastide.

Again we are confronted with the inevitable. Christmas is here again with its large cargo of presents, pleasures and hilarity. At this time more than any other cares and burdens are tossed aside, that we may give ourselves to our friends. Our feelings and actions are more liberal. More than at any other time we feel that "peace on earth and good will toward men" should be our motto. It is well for this season to come, to break up the monotony of every-day life. Whether Jesus was born on the 25th day of December or the 25th day of April does not matter. To the fact of his birth are due all those joyous emotions and pleasurable sensations which attend the day we celebrate as Christmas. It is good because on its approach the most morose and avaricious indulge a little in present-making, thus experiencing something of the superior blessing of giving. "It is more blessed to give than to receive."

The editors express their desire that no reader of THE BAPTIST will so far forget himself as to transgress the boundary of the sphere of legitimate pleasure and recreation. Continuing in this sphere the annual holiday relaxations will be beneficial to all. Young Christians, suffer a word of exhortation. In your recreations do not forget yourself and do something that will bring reproach upon the cause of your

Lord and grief to your friends and to your own heart.

Business One Minute.

The year is rapidly drawing to a close. It has been a year of great prosperity. In all probability a very large majority of our subscribers have shared in this prosperity. It has not only been temporal, but spiritual as well. Indeed it has been a great year. THE BAPTIST has done what it could to aid in the general upward move among Baptist people. It has made you 52 visits during the year. Some of you paid us in advance, while others did not. Some could not. We appreciate the patronage of both classes. To furnish the paper to several thousand subscribers for 12 months on a credit has strained us financially. We have some heavy bills to meet immediately, and must rely upon those whom we have served to help us. Reader, if you are in arrears with your paper, please promptly send us what you owe us, or if not all of it, as much as you can. You are a business man, sensible, fair and honest. We need not therefore, say more, as the state of your account is all that is necessary. Look on the first page, right hand, upper corner, opposite your name. The figures tell the date to which you are paid. Thus: Jan. 1-4 means you are paid to Jan. 1, 1904, and therefore are due one year.

The death of young Mr. Eugene Holcomb in a saw-mill accident on the 16th inst., was very sad. The deceased is a son of Rev. W. B. Holcomb, pastor at Wiggins, and a brother of Rev. T. L. Holcomb, teacher at the Orphanage.

Ex-Gov. Eagle of Ark. finds it necessary to lay down all work and rest awhile. He is well known and loved in Mississippi, having graduated from our College. His brethren will pray that he may soon regain his strength.

There seem to be an unusual number of pastoral changes in South Mississippi. But the vacant places have been quickly filled. To be sure there do come reasons for changing pastorates; but changes should not be made hastily, as they are attended by so much loss in various ways.

On his return from his last trip for the year to Liverpool, Rev. R. A. McCullough let it leak out that the church there paid all they promised on pastor's salary and \$15.00 over. Also sent Mrs. McCullough a nice purse for Christmas. Oh that we were all thoughtful and generous like this.

Rev. E. C. Newbern, of Trimcane, Miss., has recently come to our State and is open for evangelistic work in the State. Anyone needing assistance in meetings would do well to call on him. He has married in Mississippi, and doubtless will make his permanent home here. He has attended the Seminary and was pastor since that at Clinton, Ky.

MISCELLANEA.

Bro. Freeman succeeds pastor Covington at Seventh Avenue, Meridian.

We learn through our young brother, Wm. Ray Toombs, of Greenville, that all the departments of the work there are moving along nicely.

Rev. W. H. Boone, of McHenry, will leave on the 26th inst., for Louisville, Ky., where he will take a course in the Theological Seminary.

We offer expression of sympathy and condolence to the widow and relatives of the late Mr. Griffith Baley, who departed this life several days ago.

One of our best preachers and pastors says, "I have enough of smoking preachers, and don't intend to let one smoke in the presence of my children any more."

Rev. W. S. Culpepper has become pastor of the Forty-First Avenue Baptist Church, Meridian, to succeed Rev. D. W. Bosdell, who has gone to Kentwood, La.

Jan. 1, J. T. Dale will go from Poplarville and become pastor at Collins and Seminary. His wife who has been seriously ill for a long time is steadily improving.

W. S. Allen returns to his native state from Norwood, La., and will give his whole time to Lumberton, the church thus moving forward from half pastoral time. Welcome, brother.

Rev. A. J. Miller has offered his resignation as pastor of the First Baptist Church, Columbus, to take effect March 1, 1905. We do not know that the church will accept it.

Memphis is to have another Baptist church. Its meeting house will be erected on the corner of Union and Summit Avenues at a cost of \$11,000, the Home Mission Board giving \$4,000 of the amount.

On the 14th inst., in the Baptist Church, the marriage of Mr. B. M. Lynch of La., (a traveling salesman of Brown Shoe Co.) and Miss Lena Cole, a member of our church, were married. Rev. H. A. Smoot officiated.

The Second Baptist Church of Atlanta, Ga., has had but four pastors since its organization fifty years ago. W. T. Brantly, A. T. Spalding, Henry McDonald and J. E. White, the present incumbent. It has established eight other churches, and is said to be one of the strongest churches in the South.

Rev. W. E. Ellis and wife who went away from us in quest of health for himself are now in Uvalde, Texas. Many friends will be with him in spirit. Mississippi Baptist preachers love one another.

Brother, seek with us bodily healing for yourself from God through Christ as well as in his wholesome climate of Western Texas.

On the 14th inst., Captain Z. D. Jennings, of Water Valley, passed from his labors to his reward. He was a valuable man in his town, in his church, in his State. He was pious and liberal and will be greatly missed by his denomination. We trust his mantle will fall upon his worthy son, A. E. We extend condolence to the entire family in this hour of separation and bereavement.

Pastors Low of Laurel and Bowen of Ellisville, exchanged pulpits Dec. 11, and each preached to the flock of the other with pleasure to himself and helpfulness to the people. Pastor Bowen's service at Laurel was in the nature of a farewell meeting. He will close a fourteen-years pastorate at Ellisville on the last Lord's Day of the year and go immediately to his home in Handsboro. This choice spirit has lived and wrought well in a suffering body fearfully mangled in battle around Atlanta in 1864. Kind Father, deal tenderly with him.

Rev. W. T. Lowrey, D. D., president of Mississippi College, and Prof. J. L. Johnson, Jr., now a professor in Hillman College, have bought Hillman College from Dr. J. L. Johnson, and will take possession at the close of the present session. Dr. Lowrey is preeminently a school man and Prof. J. L. Johnson is also a first class school man. Prof. Johnson is to be president and Dr. Lowrey advisor. We are impressed that this is a strong combination and that there is great need for just such a school as this one promises to be.

College Findings.

351 is where the record stops for Xmas. We want 49 more students after Xmas to make the record 400. Last year we enrolled 35 after Xmas. If our friends will help us to increase that to 49 this session we'll print 400 in the letters and return gratitude to all who helped.

The building movement is not dead. Recently I had a letter from Clarence Brown, of Aberdeen, a student of last session, saying, "put me down for \$75. Clarence wrote from Poughkeepsie, N. Y., where he is now taking a commercial course in the famous Eastman Business College. In the same mail there came a letter from the mother of Clarence saying, put me down for \$75! and in the same mail still there came another letter from Bro. A. J. Brown, the good husband and father in the same family, saying, "my wife and son have expressed the wish to give \$75 a piece, I will make my subscription later." Now don't they do it up brown and who is there that doesn't wish that the State was full of Browns? Alright, I am going to trust Clarence to see to it that there will be one more of the name soon after he returns

The Old Reliable
ROYAL
BAKING POWDER
ABSOLUTELY
PURE
There is no substitute

from the Commercial College.

"What shall we do with our girls? I asked this question a few weeks since and stated that some people thought that our new building movement ought to be planned with reference to co-education. In the mean time, however, I will give you a bit of educational news. John L. Johnson, Jr., and the President of Mississippi College did on last Saturday purchase Hillman College from Dr. John L. Johnson. We are to take possession at the close of this session. John L. Johnson, Jr., will be President of the institution while I will be equal owner and will hold the position of chief Councillor and perpetual pusher. Of course, this does not affect my relation with Mississippi College or Blue Mountain College. I hope that my triune connection with the 3 institutions will enable me to do more service and far better service for Baptist educational interests in Mississippi. Prof. Johnson and I are very hopeful that we will be able to make a conspicuous success of Hillman College and at the same time advance the interests of Mississippi College. We have the hearty sympathy and will have the hearty co-operation of Blue Mountain. John Johnson, with his superb Georgia wife, will in my opinion make a first class College President. We expect to make Hillman worthy of patronage and we have no fear but that patronage will come. Our hats are off to all who wish us well in our new undertaking.

This new arrangement for Hillman College is not meant to affect the question of co-education in Mississippi College. If the Baptists of Mississippi should decide that this is wise, the owners of Hillman will heartily co-operate. We can adjust that matter easily.

Dr. John L. Johnson has reached his 3 score years and 10; is crushed under the sorrow that has come with the loss of his brilliant daughter, and he will go out from the Presidency of Hillman College with the sympathy and good wishes of thousands of true hearts. May the Lord bless him and cause his face to shine upon him.

Hopefully,

W. T. LOWREY.

Clinton, Miss., Dec. 19, 1904.

FREE TUITION for ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson, Miss.

Temperance Column.

BY W. H. PATTON.

Some months ago I dropped the Temperance Column in THE BAPTIST to take a rest.

I notice the servants of the devil are not resting, they are ever vigilant in furthering their master's interests, they will take the Master's name in vain, they will gamble, lead impure lives, sell whiskey, to people hell with their victims.

I asked myself, am I a child of God? A joint heir with His Son, Jesus Christ, have an inheritance in that home not made with hands, eternal in the heavens? And resting while the servants of the devil are pushing the sale of liquor and professed followers of Jesus ordering jugs of the damnable liquor. It cost God His only Son to redeem me and find time to rest.

The liquor traffic is the greatest evil of our age, the greatest single obstacle to religious progress in the world.

An exchange furnishes the following as representing the yearly supply of food for the whiskey fiend.

2,500 smothered babies, 5,000 suicides, 10,000 murderers, 60,000 fallen girls, 100,000 paupers, 3,000 murdered wives, 7,000 murderers, 40,000 widowed mothers, 100,000 orphaned children, 100,000 insane, 100,000 drunkards who die yearly, 100,000 boys who take the place of the dying, untold crimes, misery, woe, want, weeping, wailing, war, shame, disgrace, disease, degradation, debauchery, destruction, death, riot, revelry, ruin, and \$2,000,000,000 in cash, and you a child of the Most High and not using your pen against it.

Twenty-five years ago this spring I had throat trouble, lost my voice for several months. I promised the Lord if He would give me back my health and voice I would use it for Him. While I have not neglected other lines of work, I have done more for the temperance cause.

I will never cease to fight this hellish traffic until we have total prohibition for the nation and total abstinence for the individual, or I am called up higher, and I will now take up my pen again.

I was at the train the other day and I saw a box put out of the express car with the initials W. H., but it was not Patton, but it was to a Baptist, and one that I was surprised to see. Is it possible that he was getting that box of liquor to celebrate Thanksgiving with?

It will soon be Christmas, and now, my brother in Christ, will you not leave off the Christmas jug? You would have been excusable some years ago, but there has been too much said and written against the custom for you to be in ignorance of the evil of such a thing. If Christ was here, would he send off for a jug to celebrate the day celebrated as his birthday, and can you afford to do what he would not do?

A Catechism.

What makes drunkards? Strong drink.

Who sells strong drink? The saloon keeper. What created the saloon? The law. Who makes the law? The legislator. Who makes the legislator? The people. Who are the people? We are the people. Who are we? Preachers, deacons, stewards, Sunday School superintendents, Sunday School teachers, church members, and the balance of the voters. We send these men up there and they keep the licensed liquor traffic embodied in our constitution, although they promised to submit an amendment to the constitution for the people to vote on whether the traffic in intoxicating liquor should not be forever prohibited in the State.

J. B. Culpepper and his son, Burke, held a meeting of twelve days here in the Methodist Church, and they are fine preachers, and Bro. Burke is fine to reach the young people. There were some forty-five or fifty professed conversion and gave their hand for membership in the two churches, about ten for the Baptist Church to be received on the first Sunday in December. One of those joining the Methodists wanted to be immersed and after thanksgiving service today Bro. Guice, the pastor of the Methodist church announced that the ordinance of baptism would be administered by immersion at the river near the cemetery at 2 o'clock. There was a good crowd at the water's edge to witness the baptism. I told him he went through with it all right. But what I started to say, Bro. Culpepper made one of the best temperance lectures I ever heard and at the close the ladies pinned the white ribbon on some three hundred persons that promised to be for temperance.

A Serious Warning.

In the Boston Pilot of Sept. 10, there were nine reasons given why Romanists should support Roosevelt. For 70 years the Pilot has been Democratic and a leading papal church paper of the United States. We give the matter verbatim et literatim:—

1. The appointment of a majority of Catholics on the supreme court of the Philippines.

2. The appointment of a Catholic Secretary of Education of the Philippines, and 3,700 teachers out of a total of 4,500.

3. The appointment of twenty Catholic Governors of provinces of the Philippines out of a total of twenty-six.

4. The appointment of Archbishop Ryan, of Philadelphia, and of Mr. Bonaparte, of Baltimore, on the Indian commission.

5. The appointment of Bishop Spaulding on the coal strike commission.

6. The appointment of the full quota of army and navy chaplains to which Catholics were entitled.

7. The appointment of Mr. D. I. Murphy as Secretary of the Panama commission.

8. The passage by Congress of a resolution accepting the statue of Father Marquette.

9. The passage by Congress of a bill

restoring the rations to the Catholic Mission Schools.

Much could be added to this. It is well to bear in mind also:

1. Mr. G. B. Cortelyou, the Roosevelt campaign manager, is an "LL. B." of Georgetown Jesuit University.

2. Mr. Roosevelt has just appointed R. J. Wynne, a Romanist, temporary Postmaster-General. (A brother of Mr. Wynne is said to be "Father" Wynne, S. J., who ordered the boycott on Appleton's Encyclopedia.) Mr. Wynne's first assistant, J. J. Howley, is also a Roman Catholic, as was Machen, now under indictment.

3. Mr. Roosevelt sent a diplomatic mission to the Vatican.

4. Mr. Roosevelt made General Davis, a Romanist, governor of the Panama Canal Zone.

5. Mr. Roosevelt made Luke E. Wright (his family is Romanist) governor-general of the Philippines.

6. Mr. Roosevelt made a Mr. Smith (president of the Catholic (papal) Institute, St. Francisco), collector of customs, governor, chief justice, and finally commissioner of public education in the Philippines.

7. Mr. Roosevelt's "Official Directory of U. S. Officers, Foreign Diplomats," etc., in the Philippines, is headed (above all others) with "most Rev. J. J. Hart, D. D., Archbishop of Manila; His Grace the Most Rev. J. B. Guidi, Archbishop of Staupolis; Monsignor F. F. Fowler," and then follow the names of the diplomats from Germany, Great Britain, and other countries!

8. Mr. Roosevelt has invited to dine with him at the White House within a few weeks, Mr. Patrick Egan (the convicted dynamiter), J. J. Roche, editor of the Boston Pilot, and others of that stamp.

9. Mr. Roosevelt is a personal friend of Eugene A. Philbin, the notorious Romanist politician of New York.

10. Mr. Roosevelt's private secretary is B. F. Barnes, a graduate of Georgetown Jesuit University. Why should any denomination in this great, free country, become the pet of the government? Let Roman Catholics have all that is due them, but why defraud other denominations to coddle them.

Beginning on Monday, the third Lord's day in January, and continuing five successive days, the Bible Institute for Southeast Mississippi will be held in Hattiesburg in connection with the Sunday School Institute. The meetings will be conducted by Prof. W. J. McGlothlin of our Seminary at Louisville, Ky., and Sunday School Secretaries L. P. Leavell and J. E. Byrd. How large and inviting is this opportunity for instruction and inspiration to pastors and Sunday school workers! No one who can be present can afford to miss it. Begin now to prepare for this meeting.

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program—November, 1904.

Programs are suggestive. The introduction of other features, selection of additional hymns, subjects of prayer, etc., are left with the society.

Subject: Pagan Missions.

Seed Thought: "God's word is full of promises as the heavens are full of stars."
1. Roll Call: Each responding with a scripture promise.

2. Universal Need: Rom. 3:10-17, 23; Acts 16:9-10; Rom. 10:13-15.
The True Work and the Reward: John 5:36; II Cor. 9:6; Matt. 25:23.

3. Calls From Pagan Lands: AFRICA. "There are in Africa 133,000 souls to every Protestant missionary. Who like us can plead from such depths of need for the religion of Christ?" CHINA. "Thirty-three thousand of us die every day, sufficient to bury the entire population of the United States in five years. How much we need Him who came to seek and to save!" JAPAN—"We believe we shall be in God's hand a chosen instrument for missionary service throughout all the east. Help Japan, and you have the key to the Orient."

4. Silent Prayer. Based on the thought "How will I stand at the judgment seat with reference to the millions in heathen darkness?"

5. Leaflet: "Pagan Religions," by Dr. R. H. Graves.

6. Review of Leaflet: Each member mentioning that point which has been most interesting to her.

7. Business, Collection, Etc.: Look forward to "Christmas Offering" for China; send for literature and envelopes if not already in hand. Last year the offering was nearly eleven thousand dollars, an increase of more than two thousand. This year, shall we not aim yet higher?

8. Impersonations: Previous to the meeting have three persons engaged to familiarize themselves with the work of one missionary in China, Japan, Africa, and to speak as his or her representative of what has been accomplished, of the present outlook and needs. (Abundance of material to be found in Convention Report and Foreign Mission Journals.)

9. A Chain of Prayer: For our substitutes on pagan fields, for the success of the "Christmas Offering."

Utica, Miss.

DEAR MRS. WOODS:

We shipped a box to Rev. J. F. McLeod, Conroe Texas, Nov. 14th. I distributed the family among our churches as you requested, giving Terry, Raymond, Palestine and Bathesda,

A Texas Wonder

Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Dothen, Ala., April 24, 1899.

Mr. J. R. Young, Dothen, Ala.—Dear Sir—This is to certify that I received great relief from the bottle of Hall's Great Discovery, which I bought of you. In fact I do not think there is anything to equal it. I was troubled for about two months with lame back and after taking one half bottle I consider myself cured. Yours truly,
J. J. WILLIS.

each one member, and Utica two members of the McCleod family to fit up. Each W. M. S. sent a representative to Raymond with the contribution Nov. 12th, and all the goods were packed in the same box, it was shipped by express on Monday 14th, and the money sent at the same time by money order to pay the express.

The Utica contribution amounted to.....\$ 92 65
Raymond..... 42 45
Terry..... 36 89
Bathesda..... 28 44
Palestine..... 11 09

Making a total.....\$211 33

The ladies greatly enjoyed the box packing which was done in the Raymond Baptist Church. Mrs. J. C. Morgan from Terry, Miss Underwood from Bathesda, and Mrs. Ed Futch of Raymond did the packing while all the other good women assisted. The Raymond ladies served an elegant lunch in the church, everything passed off beautifully. I enclose Bro. McLeod's letter, which you can have published with this in THE BAPTIST.

I sent the Edward's ladies the name of Rev. Frank Morgan and wife of Chapel Hill, Texas. The box was shipped to them Dec. 5th. I have not yet learned the value of it but Mr. Cohron tells me it was a fine contribution.

The Utica ladies packed a box for the Baptist Orphanage Nov. 22, which amounted to \$106.00 in cash, provisions and dry goods. We were so happy over the contribution, every one gave liberally and cheerfully and we could have postponed it a few days am sure it would have been doubled. I think we put in 14 dressed chickens and

one turkey, besides many other good things that go to make up a real thanksgiving dinner.

Our church will make her annual cash offering to the Orphanage next Sunday, Dec. 11th. We hope to have fine collection.

Yours in the work,
(Mrs.) R. A. COHRON.
Utica, Miss.

"Box Packing."

The ladies of Mississippi Association met with the first Baptist church in Gloster on Nov. 2, and packed a box for Rev. J. M. Foster, of Guertie, Indian Ter. The following churches contributed:

Hopewell.....\$ 6 05
Liberty..... 13 50
New Providence..... 14 25
Mt. Zion..... 13 10
Concord..... 3 50
Mars Hill..... 10 00
Memorial..... 5 75
Hebron..... 13 06
East Fork (Miss Lizzie Thompson)..... 2 00
Gloster..... 93 40
Ebenezer..... 35 00

Total.....\$209 60

Below we give Bro. Foster's letter of appreciation for the box.

GUERTIE, IND. TER. NOV. 30, '94.

Mrs. W. A. McCOMB:

To the Dear Sisters of Mississippi Association:

On last evening we received your box of clothing etc. It filled our hearts with joy and gladness, and with much love and gratitude. We will try to express our state of thankfulness to the different societies for same. We feel that our loving heavenly Father prompted and moved upon the hearts of you sisters to send the valuable goods, that we so much needed. Everything is so nice, all new, and everything fits. My suit is excellent. It would have touched your hearts, if you had been present when we opened the box, we bowed down in prayer to God to thank and praise him for these presents and asked him to bless every one of those that assisted in the donation. After prayers little Bertha May said, "Papa, I love the little people that sent these clothes and I'll pray for them too."

Our family is filled with joy. I have been missionary on this Frontier Field seven years and the Lord has greatly blessed my labors. In the seven years I have baptized 571 converts, and organized 14 churches. May greatest blessings rest upon you all. We all send our love and pray the Lord to bless

you.
J. M. FOSTER AND FAMILY.

MRS. R. A. COHRON, UTICA, MISS.:
Dear Sister:—It is with very grateful hearts that we acknowledge the receipt of your letter of 15th inst., also the most elegant box sent us by your noble ladies. I was away on my new mission field in Van Zandt Co., Texas, when both were received, hence this delay in reply.

I am here to move my family this week. We will locate at Grand Saline, Tex., about 40 miles Northwest of Tyler, and about 68 miles east of Dallas, Tex., on the T. & P. R. R. A great opportunity to do a great work for the Master and lost souls—and I am sure that the people that have contributed so willingly and liberally, as yours have for us, will also pray that the Lord will bless us in the work to His glory, in the salvation of many precious souls.—Strengthening the weak, and building up the cause in general. Now, as to your gifts and sacrifices contained in that box, I cannot praise them enough, and we have not language to express our gratitude to God and your good people for such favors and blessings. God, who can look down deep into our hearts, can only know how thankful we are. Many were the tears of gratitude shed on the opening of that box, and still they flow. Oh, dear Sister! if you could only know how it makes us love the names of our good women, God's dear women, and how humble and unworthy we feel on receiving such gifts. I am sure you could realize how much more blessed it is to give than to receive.

Well, I do not think any missionary ever received a nicer box and I know the Lord will bless you all abundantly for your glorious services.

All the family join me in gratitude and thanks. Pray for us and our success in the Master's work. The Lord bless you all forever. The Lord bless that little boy that picked that cotton to buy Howard a purse. The Lord make him a great worker for God. Howard request me to also send his many thanks to the High School for their offerings. All our hearts are made glad by the offerings made in that box.

Your servant,

J. F. McLEOD.

CONROE, TEX.

Can the Ten Commandments Be Kept?

They can by those who have never violated them; but after they have been broken it is nonsense to talk about keeping them. Here is a man who has fallen into a well. Can he keep out of that well now that he is in it? Surely not, and the question of his ability to keep out of the well, is not the question that concerns him. How to get out and how to keep out after he gets out, are the questions for him to consider. So with reference to the commandments: If you have ever violated them it is useless to talk about keeping them. Suppose a thief boasting of his ability to keep the law of the state. He is already a culprit, and what he needs is to be set right with the law.

So in considering man's ability to keep God's laws, we must first inquire as to whether the man, who so poses as having such ability, has ever sinned? If he has never sinned, he may keep them; if he has sinned, the story is told—condemned! condemned! He is in the well, and has not the ability to keep out.

Now the question arises, where is the man who has not sinned? Paul says: "All have sinned." Have we a man or class of men who did not spring from Adam and Eve? If so we will not take them into account in considering this question, since the commandments have to do with Adam's posterity. More, if such sinless people exist, they are not to be considered in the question of redemption from sin through Christ. They did not come by way of the first Adam, and will not be benefitted by the second Adam.

Taking it for granted, then, that all have sinned, and all are condemned by the commandments, how is it possible for any to keep the commandments? Can a man keep that which he has lost? How does the book read? "Cursed is every one who continues not in all things written in the books of the law to do them." None have done them, hence all are under the curse. The question of ability to keep the commandments therefore, is not the question. It is a question of being set right with the commandments. We are in the well. How can we get out?

Thus far my remarks have been confined to man in his natural relations with the commandments. The natural man cannot keep them because he

OILS CURE CANCER.

March 18, 1904.

Dr. D. M. Bye, Dallas, Texas.
DEAR SIR—I am very sorry I did not let you know sooner. My cancer has been well ever since the middle of October and there is no sign of a break out at all.

With all the gratitude I can command I will give you my sincere thanks.

MARTHA W. WOOLSEY, Point, Texas. Age, 75 years.

There is absolutely no need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil Cure for cancers is soothing and balmy, safe and sure. Write for free book to the Originator's Office, Dr. D. M. Bye Co., Box 462, Dallas, Texas.

has violated them, and because he has no heart to keep them. "The carnal mind is enmity against God, not subject to his law neither indeed can be." This is the Adamic condition of affairs. Christians, however, have two births—one of the flesh, the other of the Spirit. Born of the Spirit, man stands in a different relation with God. He is a "new creature," created in Christ Jesus. Not the old creature worked over, but a creature having new origin in Christ the second Adam. In and through Christ God gets us out of the well, and makes our standing before him one of grace—favor—and not one that depends on obedience to positive laws. Are the commandments repealed? By no means, but the keeping of them is not the condition of life as it is with the natural man. Faith in Christ is the condition of life with the spiritual man. "Whoso believeth on the Son has everlasting life."

Can Christians keep the commandments, is the only real question in this connection? Jesus intimates that they can. "Why call ye me Lord, Lord, and do not the things I say?" We are not to be hearers of the word merely, but doers of the word. They that do the will of God, are the children of God—not that doing results in childhood, but that childhood results in doing. "Be ye therefore perfect as your Father in heaven is perfect." "If ye love me ye will keep my commandments." Can't the Christian love God supremely? Can't he love his neighbor unselfishly? This is all the commandments require. Besides this, the Christian has in him the spirit of obedience which the natural man has not. "If any man hath not

the Spirit of Christ, he is none of his." If then, we have the Spirit to obey, can't we obey?

There are two extremes just here and it will be wise to avoid both of them. One extreme is the consciousness of a weak human nature which we use in making excuses for wrong doing; the other is a presumptuous daring that leads us to boast of an ability that we do not possess. The truth lies in between these extremes, and reads as follows: In Christ, the Christian is perfect, and through Christ he can do all things. In self, man is a failure, and of himself he can do nothing.

As I see it, the whole question of the Christian's obedience to the commandments of Christ is commensurate with his love for Christ. As he mourns his want of love, he will mourn his lack of obedience. As we are perfected in love, we will be perfected in obedience. Just how far we may be perfected in this life, I cannot say, but I can say, that none of us live up to our privileges.

To say that I live a sinless life would be saying too much. The more I come into the light, the more I see and realize my imperfections. I keep some of the commandments sometimes, but I do not keep all of them all the time. To say I cannot keep them would be to limit the power of Christ, hence I pray—Lord help me and I will do better.

S. W. SIBLEY.

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Refers to thousands of successful graduates. Cost to complete Full Business Course, including Tuition, Books and Board, about \$20. Photography, Type-Writing and Telegraphy taught. Address **WILBUR R. SMITH, Lexington, Ky.**

Dear Sir: Please ask your WIFE, DAUGHTER or SISTER to Read MY FREE Offer. Wise Words to Sufferers. From a Woman of Notre Dame, Ind.



I will mail, free of any charge, this Home Treatment with full instructions and history of my own case to any lady suffering with female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will only cost you about 12 cents a week. It will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it—This is all I ask. It cures all, young or old.

If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhoea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, or Treatment and Full Information. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young ladies. It will save you anxiety and expense and save your daughter the humiliation of explaining her troubles to others. Plumpness and health always result from its use. Wherever you live I can refer you to well known ladies of your own State or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write today, as this offer may not be made again.

Mrs. M. Summers, Box 232, Notre Dame, Ind.

J. P. Culpepper goes from Lum-berton to Poplarville. The Poplarville saints have bought a pastor's home for their new bishop, and employ him for all his time.

A. P. Pugh accepts the call to the pastorate of Ellisville for half time. He will probably give one-fourth time each to Eastabuchid and Sandersville.

Low Holiday Rates For Teachers and Students.

On account of the Holidays the Queen & Crescent Route has authorized for teachers and students of schools and colleges, who will desire to spend their vacations at home, the low rate of one and one-third fares for the round trip, to all points south of the Ohio and Potomac and east of the Mississippi rivers; also to all points in the States of Louisiana, Texas, Oklahoma, Arkansas, Missouri, Kansas, Ohio, Indiana, Illinois, Michigan, Wisconsin, and to territory even more distant.

Tickets will be sold on presentation of certificates from Superintendents, Principals, or Presidents of the various institutions of learning, 14th to 24th inclusive, bearing final return limit January 8th 1905.

For detailed information, call on any agent of the company, or address
Geo. H. Smith,
Gen. Pass. Ag't., New Orleans, La.

Christmas Holiday Excursion Rates.

The Q. & C. Route will sell tickets on Dec. 23, 24, 25th, Dec. 31st, Jan. 31st and Jan. 1st, return limit Jan. 4th, at rate one and a third fare for the round trip, to all points on its line, and to all points east of Mississippi and south of the Ohio and Potomac rivers. Also Dec. 17 to 24th inclusive, final limit Jan. 8, at same rates to same and many additional points, to teachers and students of schools and colleges upon surrender of certificates signed by superintendents, principals or presidents of schools or colleges. For further information information address,
Geo. H. Smith,
Gen'l Pass. Agent, New Orleans, La.

Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

Eugene Esdel Holcomb.

Wiggins, Miss., Dec. 19, 1904.

On last Thursday, while working in the great planer of the Franklin Lum-ber Co., Bro. Eugene B. Holcomb was struck on the side by a stick of timber, which rebounded from a rip saw. He suffered great agony of pain through the remainder of the day and died about ten o'clock at night. He died as he had lived, always mindful of his associates; or his first words after receiving the fatal stroke were: "I am glad that it was I who received the lick instead of some of my associates who are not ready to die."

In the death of Bro. Holcomb the Baptists of Mississippi lose one of the most brilliant and promising young men in the denomination. He was born in Parvis, Miss., in 1885, moving with his parent, Rev. W. B. Holcomb, in 1897 to Poplarville, Pearl River county. With the exception of a few years in school at Parvis, he laid the foundation of his education in the Poplarville High School from which he graduated in 1901, being the youngest graduate in the history of the institution. He entered Mississippi College in 1901, but owing to ill health was compelled to leave college in 1902.

Bro. Holcomb was converted six years ago under his father's preaching and joined the Baptist church at Poplarville. His father has been his pastor all the time with the exception of the two years in college, during which time he was a member of Bro. Lipsey's church.

His Christian life at Poplarville, Mississippi College and at Wiggins, was irreproachable and exemplary in every respect. The life, character and work of young Bro. Holcomb is a grand and glorious example of what a young man that consecrates his all in a service to God and his fellowman can do and be. At college, in the saw-mill, in the home and in the church he was always found helping others and serving God in a life of prayer and work. Although his life was a sweet and helpful influence and full of great promise, yet we cannot understand why he was taken from us, but we know 'tis best.

He had great plans for a life of service for his Master on foreign fields. He was universally loved and we can proclaim with the poet,

"None named him but to praise,
None knew him but to love him."
THOS. G. BILBO.

For Bazaars and Fairs, we have a money-raising proposition that never fails. We get the advertising, you get the money. Address **Edress Peter-Neat-Richardson Co. RAISED Wholesale Drugs Louisville, Ky.**

Relief in Six Hours.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in bladder, kidneys and back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by The Jones Drug Store, Jackson, Miss. Mail orders promptly filled.

Suffered for Years With Indigestion. Cured by P A N O L.

NOW EATS ANYTHING.

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H. T. LEWIS.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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Tickets will also be sold to students of schools and colleges, upon presentation of certificates signed by presidents or principals thereof, Dec. 17th to 24th inclusive, with final limit Jan. 6, 1905.

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450

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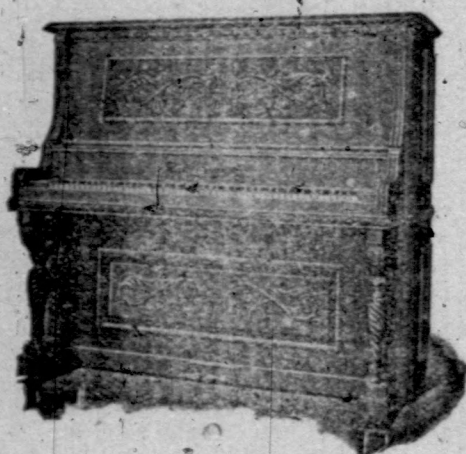
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Ar. Gulfport.....	11:00 a.m.
Daily except Sunday.	
Ar. Laurel.....	2:15 p.m.
Ar. Columbia.....	11:30 a.m.
Ar. Silver Creek.....	11:50 a.m.
No. 4. Lv. Gulfport.....	7:20 a.m.
Lv. Hattiesburg.....	10:30 a.m.
Ar. Jackson.....	2:00 p.m.
Daily except Sunday.	
Ar. Laurel.....	11:30 a.m.
Ar. Columbia.....	2:15 p.m.
Ar. Silver Creek.....	7:05 p.m.
No. 3. Lv. Jackson.....	3:30 p.m.
Lv. Hattiesburg.....	7:15 p.m.
Ar. Gulfport.....	10:00 p.m.
Daily except Sunday.	
Ar. Laurel.....	7:45 p.m.
Ar. Columbia.....	7:45 p.m.
Ar. Silver Creek.....	7:45 p.m.
No. 6. Lv. Gulfport.....	3:45 p.m.
Lv. Hattiesburg.....	7:00 p.m.
Ar. Jackson.....	10:20 p.m.
Daily.	
Ar. Columbia.....	7:45 p.m.
Ar. Laurel.....	7:45 p.m.
Ar. Silver Creek.....	7:45 p.m.

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North Bound—Daily.

Stations.	No. 2.	No. 4.
Lv. Mobile.....	7:00am	4:00pm
Orchard.....	7:27	4:27
Crusher.....	7:33	4:33
Semmes.....	7:40	4:40
Wilmer.....	7:57	4:57
Latonia.....	8:12	5:13
Brushy.....	8:19	5:20
Donovan.....	8:26	5:27
Evanston.....	8:35	5:35
Lucedale.....	8:41	5:42
Eubank.....	8:52	5:53
Bexley.....	8:59	6:00
Merrill.....	9:11	6:12
Leaf.....	9:28	6:29
McLain.....	9:42	6:45
Little Creek.....	9:47	6:50
Beaumont.....	10:02	7:04
Hintonville.....	10:23	7:26
Richton.....	10:40	7:44
Loper.....	10:58	8:03
Ovette.....	11:12	8:18
Ellisville Jet.....	11:40	8:47
Ar. Laurel.....	12:08	9:15

South Bound—Daily.

Stations.	No. 1.	No. 3.
Ar. Mobile.....	6:30pm	11:30am
Orchard.....	5:59	11:02
Crusher.....	5:53	10:46
Semmes.....	5:46	10:39
Wilmer.....	5:29	10:22
Latonia.....	5:13	10:07
Brushy.....	5:01	10:00
Donovan.....	4:55	9:53
Evanston.....	4:47	9:44
Lucedale.....	4:41	9:38
Eubank.....	4:31	9:27
Bexley.....	4:24	9:21
Merrill.....	4:14	9:11
Leaf.....	3:57	8:52
McLain.....	3:43	8:36
Little Creek.....	3:38	8:30
Beaumont.....	3:21	8:13
Hintonville.....	3:08	7:55
Richton.....	2:46	7:36
Loper.....	2:28	7:20
Ovette.....	2:14	7:06
Ellisville Jet.....	1:46	6:38
Ar. Laurel.....	1:18	6:10

NORTH BOUND.

No. 2—Daily.	Daily—No. 1.
12:43pm Ar. Mobile.....	Lv. 12:43pm
1:06pm " "Stringer.....	Lv. 12:15pm
1:33pm " "Bay Springs.....	Lv. 11:47am
2:19pm " "Montrose.....	Lv. 11:01am
2:48pm " "Roberts.....	Lv. 10:32am
3:20pm " "Newton.....	Lv. 10:00am

Hattiesburg Branch.

NORTH BOUND

Daily except Sunday.	Daily.
No. 24.	No. 6.
Lv. Beaumont.....	10 10am
" Wingate.....	10 45am
" New Augusta.....	11 00am
" Mahnd.....	11 15am
" Ragland.....	8 02pm
" McCallum.....	12 05pm
Ar. Hattiesburg.....	12 50pm

SOUTH BOUND.

Daily except Sunday.	Daily.
No. 5.	No. 25.
Ar. Beaumont.....	8 05am
" Wingate.....	7 49am
" New Augusta.....	7 42am
" Mahnd.....	7 34am
" Ragland.....	7 18am
" McCallum.....	7 09am
Lv. Hattiesburg.....	6 48am

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